DOCUMENT RESUME

ED 338 515 SO 021 434

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TITLE Rural Self Development in India: Two Case Studies. A Curriculum Supplement.
SPONS AGENCY Center for International Education (ED), Washington, DC.; United States Educational Foundation in India.
PUB DATE 91
NOTE 22p.
AVAILABLE FROM Thomas N. Grant, Perkiomen Valley High School, Route 29, Graterford, PA 19426 (contact for information about slide set).
PUB TYPE Reports - Descriptive (141)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Case Studies; *Community Development; Developing Nations; *Economic Development; Foreign Countries; High Schools; Learning Activities; Modernization; *Rural Development; Social Studies
IDENTIFIERS *India

ABSTRACT

Case studies of two, successful, rural, self-development programs in India are presented in this document, which is designed to supplement the study of India in the social studies curriculum. After a brief introduction to India's village system, the two projects are discussed. The first case study presents a water collection system in Bagrunda village near Udaipur in the state of Rajasthan. The second case discusses the introduction of sericulture to a farming community near Bangalore, Karnataka. Both cases offer examples of groups of people working together and with others to improve their lives. These examples are offered as a counterpoint to the impression many textbooks leave of Indian villages as places in which persons unbendingly follow tradition and are not open to change. The commentary for a slide presentation, a bibliography, a list of activities, and report topics are also included. (DB)

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Rural Self-Development in India

Two Case Studies

A Curriculum Supplement

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This project was completed under a U.S. Department of Education Fulbright-Hays Summer Abroad Grant, 1989

Ms. Lunching Chiao, Project Director

The purpose of this project is to present case studies of two successful rural self-development programs which were supported by non-governmental agencies.

After a brief introduction to India's village system the two projects are discussed.

The first case study presents a water collection system in Bagrunda village near Udaipur in the state of Rajasthan. The second case discusses the introduction of sericulture to a farming community near Bangalore, Karnataka.

Both cases offer positive examples of self development. The former is an example of a proposal initiated by a group of determined and energetic villagers to deal with a specific problem whose completion resulted in immediate benefits to the people.

The latter is a project proposed by an inteernational agency which had to convice the people that the long range proposal would improve their lives.

Many textbooks emphasize the importance of tradition in Indian villages and leave the impression that life there is stagnant and that the people are content to live as their parents and grandparents lived.

While it is true that rural people are more conservative than city dwellers, they are open to change and will adopt ideas if the people themselves think the changes will be beneficial and if the innovations are relevant to their way of life and are not threatening to their value system.

SELF DEVELOPMENT IN INDIA: TWO CASE STUDIES

SLIDE 1 (Between New Delhi and Agra). India has more than 550,000 villages. Eighty five percent of India's people are village dwellers. One-half of the villages have no electricity.

SLIDE 2 (Between New Delhi and Agra). A village can consist of a few huts ...

SLIDE 3 (Between New Delhi and Agra). ...a few families...

SLIDE 4 (Burari village outside New Delhi). ...perhaps paved streets and drainage ditches....

SLIDE 5 (Burari village). It can have several thousand inhabitants living in well built homes.

SLIDE 6 (A barber outside New Delhi). Although village economies are based on agriculture, there may be other opportunities for earning a living.... Being a barber...

SLIDE 7 (Outside Varanasi). ...or perhaps a tailor...

SLIDE 8 (Burari village). ...a drummer at weddings...

SLIDE 9 (Near Bangalore). While each village is distinct, it shares certain similarities with villages throughout India.

SLIDE 10 (Burari village). ... a low standard of living ...

SLIDE 11 (Burari village). ... bordering on or in the throes of poverty ...

SLIDE 12 (house interior). ...a home...to store grain and other necessities.

SLIDE 13 (house interior). ...a bed...shared with several members of the family...

SLIDE 14 (Stove at Burari village) ...maybe a stove...

SLIDE 15 (School in Bagrunda village). ...a scarcity of government services...

SLIDE 16 (Vultures near Jaipur). ...A life often at the mercy of an unforgiving nature.

SLIDE 17 (Near Bangalore). The use of agricultural methods tied to centuries of tradition. Plows used today...

SLIDE 18 (Folkcraft museum). ...often no different from the plows on display at a folkcraft museum.

SLIDE 19 (Between Kancheepuram and Madras). Villages where mechanization is impractical or a distant dream.

SLIDE 20 (Between Kancheepuram and Madras). Pervading all of these concerns, however, is the worry over water...

SLIDE 21 (Between Delhi and Agra). Without a reliable water supply there is little hope for many villages.

SLIDE 22 (Seva Mandir headquarters, Udaipur). Villagers seeking ways out of their circumstances can often anticipate a sluggish response from a bureaucracy-laden central government. An alternative is to turn to private organizations that promote local self-development programs.

Seva Mandir, "temple of service", located in Udaipur in the state of Rajasthan, is one such organization. Seva Mandir has been encouraging and supporting self-development in India's rural areas for over sixty years.

SLIDE 23 (Bagrunda village). Seva Mandir's policy is to provide assistance when the initiative comes from the villagers. The people must demonstrate a need and show a firm commitment of time and labor to complete a major portion of the project themselves.

SLIDE 24 (Bagrunda village). Bagrunda is a village of about 2000 people, 25 miles northwest of Udaipur.

The village had two natural reservoirs for storing rainwater. Unfortunately, the higher level one was small and much rainwater was lost during the rainy season.

SLIDE 25 (Lower reservoir at Bagrunda). A reservoir at a lower level, had a greater storage capacity, but received less rainwater.

SLIDE 26 (Bagrunda village). The result was that in times of drought, villagers had to walk 2-3 miles for drinking water for themselves and for their cattle.

In spite of these efforts, in bad years, the people suffered and many cattle died.

SLIDE 27 (Bagrunda village) The villagers had known the solution to the problem for over 50 years, but efforts by the government had proven to be slipshod and inadequate.

SLIDE 28 (Bagrunda village). The answer was to construct a dam on the upper reservoir to prevent the loss of water...

SLIDE 29 (Bagrunda village). ...and to build a canal...

SLIDE 30 (Canal at Bagrunda). ...to connect the two water storage facilities. The completed canal was over 800 feet long. To finish the canal the people of Bagrunda had to cut through the rocky hill separating the two reservoirs to an average depth of 20 feet. To accomplish that task, the villagers used only hand tools -- picks, bars, shovels and sledge hammers. At some places the depth of the cut was 35 feet and the rock had to be blasted with explosives.

SLIDE 31 (Bagrunda village). With technical assistance and approximately $21,000 in aid from Seva Mandir, the villagers of Bagrunda completed the project in 1989.

As a result of the project:

1. 20 dry wells were recharged;
2. nearly 300 animals had ample drinking water;
3. over 200 more acres of land could be cultivated;
4. plans were made to plant approximately 30,000 trees in the hills around the water storage area and ...
5. perhaps the people have learned that they can work together and that they will use the water in a way that is fair and beneficial to everyone.

SLIDE 32 (Outside of Bangalore). A family living in this village outside of Bangalore can earn enough money to provide itself with the necessities of life by farming the land.

SLIDE 33 ("Silk" village). However, a family has difficulty rising above a subsistence level without other opportunities to supplement its income.

SLIDE 34 (Tray of feeding silkworms). The Asian Institute for Rural Development has initiated a program in several Indian states to encourage sericulture -- silk production.

SLIDE 35 (Silkworm eggs). For a minimum investment of about four cents, a villager can purchase between 300 and 400 silkworm eggs. The eggs are taken home and cared for by the entire family.

SLIDE 36 (Frame of silkworm cocoons). After eating for about 25 days the worms take another five days to spin their cocoons onto a homemade frame.

SLIDE 37 (Silk cocoon auction). Villagers sell each frame of cocoons for about $3.75. The cocoons are then taken to the world's largest silk cocoon auction.

SLIDE 38 (Interior of auction house). The auction house sells between 25 and 30 tons of cocoons each day at a cost of approximately $2.15 per pound.

SLIDE 39 (Delivering cocoons). From the auction house the cocoons are taken to a filature...

SLIDE 40 (Interior of filature). ...where the thread is spun off of the individual cocoons.

SLIDE 41 (Raising silkworms at home). The development of sericulture has had important economic and social effects on the region. Cottage industries have emerged...

SLIDE 42 (Spinning factory). ...light industries have been created or expanded.

SLIDE 43 (Village family). The opportunity has been created for a family to raise its standard of living significantly. This village family claims to have earned over $1750.00 in 1988 by raising silkworms. Ironically, the success of the program has created problems, chief among them...

SLIDE 44 (Young girl in spinning factory). ...child labor... India has laws regulating child labor. India also has school attendance laws.

SLIDE 45 (Boy in filature). However, economic necessity and the connivance of investors and local officials keeps many children out of school and working under deplorable conditions. This boy earns about 25 cents a day soaking cocoons in boiling water.

SLIDE 46 (Between Agra and Varanasi). Mohandas Gandhi maintained that India's strength was in its villages. He believed they were the repositories of India's traditions and spiritual strength.

While India must continue its industrial and technological expansion, the leaders of the country must decide what priority to give to the economic development of its rural areas.

SLIDE 47 (Village between Agra and Varanasi). In the meantime, many villagers wait...

SLIDE 48 (outside New Delhi). ...and hope....

NOTES

#1 Seva Mandir (Temple of Service) was founded in Udaipur over sixty years ago. The founders thought that education was backward in what they perceived to be a feudal society.

At its inception, the center emphasized adult education and famine relief. The volunteers conducted literacy centers and attempted to help people develop self-confidence so that they could contribute to development.

Today Seva Mandir is organized into five administrative blocks. Workers in each block cover 10 to 15 villages. The workers live with the villagers and encourage them to discuss problems and goals.

In order to receive assistance from Seva Mandir, the people of a village must be willing to contribute money and labor for the project.

Seva Mandir trains people to help themselves -- reforestation, pre-school education, women's programs, literacy classes, improved medical care, sanitation and health issues. The organization encourages people to stay in their villages and not move to cities and worsen the plight of urban areas.

The 1988 budget of Seva Mandir was approximately $1,175,000. The money comes from private and government sources. Oxfam has been a significant contributor from the inception of Seva Mandir.

#2. Slides 4,5,8,10-14. Burari is a village of 600 inhabitants from 75 families. The people have eliminated dowries by devising a marriage system whereby families trade sons/saughters. If the wife of one family is mistreated then the wife in the other family is mistreated.

The men of the village are professional beggars -- duly licensed by the government. They go into New Delhi every Tuesday and Saturday.

Children in Burari do not attend school because of discrimination. The minimal education they receive is provided by several volunteers from the school of social work at the University of New Delhi. In 1989-90 toe number of volunteers increased from two to four and their program has expanded to four age groups: 3-6 years, 6-12 years, 13-22 years and a 16-35 year all male class. In addition, they have begun to train women in preventive health care.

Several families augment their incomes with dogs they have trained to hunt rabbits and hedgehogs. The boy in slide #8 plays his drum at weddings.

#3. Slides 23 and 27. The young woman talking with the men of Bagrunda village holds a degree in Civil Engineering and was in charge of the water project. She told our group that she could have had a better paying job with the government, but chose to work for Seva Mandir because she was from the area and also because the attitudes of male co-workers in the government would have prevented her from assuming any responsible position. Observing her with the men led me to believe that they respected her and had confidence in her abilities.

#4. The representative of Seva Mandir who led our tour of Bagrunda assured us that the women of the village had been instrumental in supporting the project and that they had had a significant voice in discussions about the work. While we were in the village, all of the women sat apart and remained quiet. We were told that their behavior was our of "respect for their guests."

#5. Slides 34, 35, 36. (a) After the eggs are laid, the moth is killed and analyzed for diseases. (b) AIRD is breeding Indian female moths with males from China and Japan. The Indian variety produces less thread but four or five generations can be raised in a year. Only two or three generations of the China/Japan variety can be raised annually, but it produces 1200 meters of silks per cocoon. The hybrid yields about 600 meters of silk and four or five generations can be raised yearly.

DOCUMENT #1

The following document was prepared by Seva Mandir and was published in June, 1989:

CONSTRUCTION OF BAGRUNDA LINK CANAL

Bagrunda is an ordinary village located in a hilly area about 25 miles northwest of Udaipur. Most of its 2000 people are tribal. The village has two reservoirs in which rain water could be stored. The problem was that the higher reservoir had a small capacity and overflowed during the rainy season. The reservoir at the lower level was larger but did not collect as much rain water as the smaller, higher reservoir. A further problem was that an old dam at the higher reservoir had collapsed some years before.

The villagers knew that if the damaged dam could be repaired it would be able to hold most of the water that flowed into it during the monsoons and also, if a canal could be constructed to allow the surplus water of the smaller higher level dam to flow into the larger lower level dam, the water-scarcity that the villagers of Bagrunda were suffering, could be overcome and the village could considerably improve its irrigation capacity. The problem faced and the solution conceived had been clear to the villagers for more than fifty years. During the pre-independence days, the local rulers had this scheme in mind. After independence, the political leaders had also made several attempts to put the planned solution to practice. But for want of sufficient funds and committed determination, the plan was never implemented. At times, the political leaders had repaired the breach of the old dam at the higher level, but each time it gave way because the job was not done properly. During the severe drought of 1987, the water shortage in the Bagrunda village was so acute that people had to walk 3 to 4 kms to find drinking water for themselves as well as for their cattle.

The Bagrunda villagers had come to know about Seva Mandir and about the water conservation work they had done at several locations in Udaipur district. A number of prominent local leaders approached Seva Mandir to help the villagers with technical advice as well as financial help to fully execute the old plan. The villagers also assured Seva Mandir of their own contribution if the project could be taken in hand.

Seva Mandir heard the dismal story and examined the realities on the spot and found that the villagers were telling a truly sad story. They were really facing hardship and were very sincere about making their own contribution to the execution of the proposal. After examining the site and being convinced that the villagers were desperate and sincere about their own contribution, Seva Mandir embarked on the project. The Engineering Unit prepared a detailed survey and cost estimate. Actual construction work on the site began on the higher level dam on October 7, 1987.

The large breach of the old dam was first repaired. To pack and patch this breach a cemented 35 feet high, 66 feet long and 7 feet wide (average) stone wall was constructed. During the monsoon season of 1988 there was normal rainfall and this new wall of the dam successfully held all the stored water to the amazement and happiness of all the villagers. This was the first time in the living memory of many villagers that this tank or reservoir held water up to the overflow level of the dam.

Now we have taken up the second task which is to construct a link canal that would carry the extra water of the higher level reservoir to the lower level reservoir which could hold it for the whole year.

This task involves construction of a 4 feet wide, 4 feet deep and 800 feet long canal. To be able to build this canal, the rocky hill situated between the two tanks had to be cut to an average depth of 20 feet and at some places to a depth of 35 feet. The rock-cutting involved a lot of rock-blasting.

This second task was started in the month of March, 1988. Now in June 1989 the construction work of this canal is almost complete. We are quite hopeful that the approaching rainy season of 1989 will be the first year of a new era in the history of Bagrunda village -- since the villagers would see that the higher tank is not only well repaired for holding the maximum rainwater, but it would also be supplying ample water to fill the lower level tank to its maximum capacity through the newly built link-canal.

Seva Mandir as received Rs. 1,83,634.15 ($10,500) from the Government of Rajasthan as a consolidated grant for meeting the labour component of the construction work and rest of the money i.e. Rs. 1,67,181.25 ($9550) for material component has been raised by Seva Mandir.

When all the necessary construction work is complete and the two tanks are full with water, the villagers will enjoy the following benefits:

1. 20 wells on the down-stream side will be recharged.
2. Nearly 300 animals of five hamlets will have ample drinking water.
3. About 100 hectares of nearby land will be irrigated.
4. Nearly 30,000 trees will be planted on the hills surrounding the two reservoirs.
5. People of Bagrunda village will have learnt to work together and perhaps in a disciplined manner to use water on a just and productive basis.

The people of Bagrunda have kept their promise. They have not only donated free labour for construction of the canal, but they have also contributed cash amounting to Rs. 4000 ($230.00) - for the work. They donated this amount on the 95th Birth Anniversary of our late Founder President Dr. Mohan Sinha Mehta (April 20, 1989).

DOCUMENT #2

The following was published by Seva Mandir in 1989.

DECENTRALIZED PLANNING - THE EZE PROJECT

In January, 1988, Seva Mandir received an acceptance from Evangellische Zentealstelle for Entwicklungshife (EZE) of Germany, a drought relief project to the tune of Rs. 66 lakhs ($37,700.00). This project, which was to be implemented over a period of three years consisted of three main components namely:

(i) Lift irrigation systems up to Rs. 5 lakh ($2860.00).

(ii) Anicuts and small dams - Rs. 12 lakh ($6860.00).

(iii) Decentralised drought relief works - Rs. 42 lakhs ($24,000.00).

Right from the inception, it was decided that the project had tremendous scope and if carefully planned and implemented could contribute to one of the most basic objectives of Seva Mandir, namely decentralised development. Hence it was decided to implement the project in such a manner as to help the drought stricken rural poor to increase their income, self reliance and participation in development so as to manage their own development.

The decentralised drought relief component which was most significant in terms of the financial outlay required the maximum planning. Under the project terms, Seva Mandir could provide assistance to 4,500 families to the tune of Rs. 800 ($46.00) per family towards which the people would contribute one-third i.e. Rs. 400 -- out of their own means. It was decided that small grassroot groups would be the most effective vehicle through which the rural poor could achieve the goals of self reliance and participation in development. Thse groups could then become a mechanism which could effectively interact with the delivery mechanism namely, the government and other agencies and claim an equitable share of resource.

Criteria for selection of villages and beneficiaries was also decided upon such as:

(a) Concentration instead of dilution -- i.e. villages would be taken up in whole and not relief to scattered families.

(b) Villages which have potential for development around a community asset would be given higher priority.

(c) The group itself should be responsible and cooperative.

It was decided that maximum focus would be on building group assets of a long term nature as group assets have much greater potential for both economic and social viability as compared to private assets. A few points regarding the structure of the small groups which would manage a group asset was also considered as follows:

Size: The size of the group at the grass-root level would depend to a large extent on the number of farmers who would benefit from a facility. The group should be flexible enough to allow free, informal discussions and permit carrying out of common activities on a shared basis.

Composition: As far as possible, the groups should be internally homogeneous. Some alternative bases for group could be:

(i) Adjacent land holdings
(ii) Family ties
(iii) Adjacent home lots
(iv) Possession of special skills
(v) Willingness to work together

Distribution of responsibilities: The group should strive to distribute responsibilities and leadership among its members. Rotation of offices would be desirable through a committee, in which the main offices would be:

(a) A President or Group Leader who would conduct meetings and guide the proceedings of the group.

(b) A Secretary who would call meetings, maintain minute books, members books, etc.

(c) A Treasurer who would handle funds, keep records of receipts and payments.

(d) Technical responsibility would be given to one or more members for supervision of physical works, maintenance of equipment, etc.

Group meetings: Regular group meetings would be held weekly or fortnightly to plan and review progress. Individual groups would then get together and form a larger group encompassing the entire village. This group too would be managed by a committee consisting of 4-5 members elected from within the group.

Formation of women's groups would be encouraged which would shoulder complete responsibility for implementation of projects.

After consultations with blocks, a set of forms were designed with a view to simplify matters for the villager and bring about uniformity in reporting. Subsequently, a two day workshop was held in Kaya on the 18th and 19th of March in which the project objective and implementation strategy was discussed in detail.

Implementation: After preliminary selection of villages, extensive village level meetings were held in which the villagers were sounded about the main aspects of the project. The initial response was very enthusiastic and small groups and committees formed naturally. Technical and managerial training were also held in many villages.

However, not many projects in the nature of long term asset building could be identified by the people. This was mainly due to the fact that the prime concern of the community presently is how to survive in the drought and hence their capacity to identify group assets is slow. However, the process is definitely beginning to take shape and provided the villagers are given time to think and reflect on the issue, their participation in development through constructive group action should soon become a reality.

DOCUMENT #3

AIRD NEWS, Bangalore, India, June, 1989, pp. 3-4.

INNOVATIVE APPROACH

AIRD'S SERICULTURE ACTIVITIES: A FACT SHEET

AIRD's Sheet Anchor

Sericulture is the sheet anchor of AIRD's programmes. It has been a major strategy involving field action, supportive services, human resource development programmes and regional cooperation. It is an agro-based rural cottage industry which generates high employment and income per unit area. It can absorb all categories of available labour in rural areas. Studies have shown that about sixty per cent of the activities in sericulture is carried on by women and is highly suitable to the existing rural social structure of developing

Learning sericulture development through communication skills.

societies like the Indian rural society. Sericulture being a major activity of AIRD, it is pervasive and touches all the areas of activity. Though AIRD was established in 1976, its sericulture programmes were initiated in 1981. Within a short span of about eight years, it has developed into a very successful and major programme of AIRD. AIRD's Sericulture Division has three specific wings. They are: 1. Silkworm Seed Production Centre (Grainage); 2. Sericulture Extension and Service Centre; and 3. Sericulture Training.

Silkworm Seed Production Centre

This Centre produces quality DFLs and makes them available to silkworm rearers who come from Andhra Pradesh, Karnataka, Kerala and Tamil Nadu. A few organisations in Bihar and Rajasthan States also obtain their supplies from AIRD's Grainage. There have been occasions when DFLs have been airlifted to Indonesia. When the rearers, specially those in AIRD's project villages, visit the Grainage to obtain their supplies of layings and other inputs, appropriate instructions are given to them on the use of inputs and methods of rearing. Instructions are printed on the back of egg sheets both in Kannada (local language of Karnataka) and English. Given below are details of the DFLs so far produced, number supplied and number of beneficiaries since inception of the Grainage, till April 30, 1989; DFLs produced 9,564,241; DFLs supplied 9,523,474; and total number of beneficiaries 31,334. AIRD has prepared two tables based on its experience. One table shows economics of silkworm rearing in rural areas and the other shows the role of women in sericulture. The first table gives an idea of the average income generation for a rural sericulture farmer who follows the instructions imparted to him under

Trainees from Bangladesh learning silk reeling process at AIRD's Kanakapura Centre.

AIRD's programme of technology transfer in sericulture.

Sericulture Extension & Service Centres

The technological inputs required for silkworm rearing such as formalin, foam pads, pesticides required for preventing silkworm diseases, etc., are not generally available at any one place. The rearers would have to do a lot of running-about to obtain these inputs. Moreover, they do not get the materials of assured quality. Therefore, AIRD has made arrangements for obtaining and stocking all the necessary inputs at all its sericulture extension and service centres so that all supplies of inputs would be available to rearers on a single window basis at the points where they get DFLs and advice in sericulture development. The supply of DFLs made by AIRD seed production centre (Grainage) is followed up by the extension and service wing in the villages. The extension staff specially help in caring for young silkworms called *'Chawkies'*. The personnel of the service centres in villages regularly visit sericulture farmers and supervise the rearing processes from the technological point of view. Most of the rearers being traditional sericulture farmers, the extension staff give appropriate instructions whenever they find any lacunae. The extension and service wing also holds intensive one or two-day training camps in the medium of the local language to impart and transfer technology in sericulture to farmers. These camps are held in core villages and are attended by rearers from surrounding villages. Practical demonstrations form the basis of such training camps: number of village camps conducted: 35; number of villages covered: 291; and number of beneficiaries: 6036 persons. The sericulture extension and service centre of AIRD has a total of five main centres in its project villages. They are located at Ramanagaram, Seethalawadi, Vijayapura, Paduvanagere, and Kanakapura. Each of these Centres serves sericulturists in villages coming under the purview of designated areas.

Sericulture Training

The sericulture training wing conducts a number of training programmes every year at local, national and international levels in order to help farmers and NGOs in propagating and promoting sericulture in developing countries, specially those of Asia and Africa, as a means of technical cooperation for poverty alleviation. The training programmes it conducts include: Integrated Training Programme in Tropical Sericulture (ITPTS), training in seed technology, training in reeling, and training in mulberry cultivation. Besides the regular training programmes, it also conducts special training courses on request from specific organisations interested in sericulture. The ITPTS course is of ten weeks' duration and the rest are of four weeks' duration. By and large, AIRD's sericulture training programmes, specially the international ones, cover supervisory and middle level personnel who in turn train sericulture farmers in their respective countries, thus having a kinetic effect.

Community participation strengthening extension in sericulture growth.

Future Programmes

Seed Production Centre: Following are two programmes: 1. Increasing production of DFLs by 30 per cent by the end of the year to achieve a target of 200 to 250 thousand DFLs per month; and 2. Establishing atleast one seed production centre each in the States of Andhra Pradesh and Tamil Nadu.

Sericulture Training Wing: The following training programmes have been planned: 1. To train 5000 sericulture rearers in improved techniques of rearing and management in India in the States of Karnataka, Andhra Pradesh, Tamil Nadu and Kerala; 2. Seventh ITPTS (September to November 1989); 3. Seed technology (May-June 1989); 4. Reeling (December 1989); 5. Silkworm rearing for handicapped persons (August 1989); 6. Cocoon handicrafts training in Tamil Nadu State (June 1989); and 7. Training in waste silk spinning in Tamil Nadu State (August/September 1989).

Cocoon-sorting by AIRD's staff.

International: Following are two workshops: Holding of a National Workshop on sericulture in Kampuchea with the cooperation of Women's Association of Kampuchea in June 1989; and 2. Organising a Sericulture Workshop in collaboration with MIDAS of Bangladesh for the NGOs by the end of 1989.

Research Projects: The proposed three activities are: Conducting research project on improving the silk reeling in collaboration with the International Development Research Centre (IDRC), Canada; 2. Conducting a research project on introducing fuel efficiency ovens for silk cocoon reeling; and 3. Conducting a research project on health problems of reelers, with a special focus on women reelers. The field action project includes developing an integrated silk and milk project for the benefit of small and marginal framers, to maximise on their income generation for a better healthy and vibrant family.

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ACTIVITIES

Questions:

1. Based on the experiences of the two villages, what seem to be some of the prerequisites for a successful rural self-development plan?

a. little formal education/training required;
b. no special skills needed (except for rock-blasting!);
c. only basic tools are needed;
d. low capital investment;
e. non-threatening to existing values;
f. can be accomplished without detracting from existing labor needs;
g. more crops can be raised. (silk worms can be raised year round);
h. extra income will aid local economy (especially in case of the sericulture);
i. program not imposed on people;

2. Considering the economic benefits of the sericulture project to the area, is there any justification for the use of child labor and ignoring compulsory school laws?

a. family needs extra income;
b. if the children go to school they will be of no help to the family;
c. the children will not benefit from an education most of the occupations in the region do not require literacy or special skills.

3. After reading The New York Times article, "Shiny Tomorrow Meets Ragged, Hungry Today," what do you think should be the proper role of the central government in rural development?

a. provide capital investment;
b. provide technicians;
c. provide training for local people;
d. provide adequate infrastructure (roads, bridges) to promote development;
e. develop technology (satellites) and adapt to needs of villagers;
f. make information available to those who need it to make valid decisions.
g. central planning, coordination, national goals.

4. What might be some of the advantages of having self-development carried out by private organizations rather than government agencies?

a. may be more responsive to local needs;
b. may be perceived by villagers has less threatening to local values;
c. employees/volunteers may be more highly motivated than government planners;
d. government planners may be too concerned with national or regional issues and ignore local needs and interests;
e. government planners may be motivated by political considerations (support programs favored by local political leaders or appoint local leaders to run projects about which they have little knowledge);
f. bureaucrats who use their power over information to control the poor (see Crossette, "Shiny... Today").

5. What are some of the important factors that discourage Indians from undertaking rural development projects?

a. village social structure may hinder cooperation;
b. village politics
   1) "pet" projects of leaders rather than projects most beneficial to village may be promoted;
   2) wealthier villagers may fear change in economic structure;
c. isolation may make villagers unaware of opportunities;
d. high rate of illiteracy
e. lack of money.

REPORT TOPICS

1. The effects of urban migration in India. (to learn why measures have to be taken to keep more people in villages).

2. Efforts at rural self-development by the Indian government.

3. Develop applications for the use of such technology as satellites or computers to promote rural development.

4. Mohandas Gandhi's views on the importance of villages.

5. Do the teachings of Hinduism support or discourage economic and social change in India?